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Rev. Dr. Allen's Historical Discourse,

ON OCCASION OF THE

FORTIETH ANNIVERSARY

OF THE

GATHERING OF THE SECOND CHURCH, DORCHESTER,

Delivered January 2, 1848.

AN

HISTORICAL DISCOURSE,

DELIVERED IN DORCHESTER, JANUARY 2, 1848,

ON OCCASION OF THE

FORTIETH ANNIVERSARY

OF THE

7541.349

GATHERING OF THE SECOND CHURCH,

UNDER THE

PASTORAL CARE OF THE LATE REV. JOHN CODMAN, D. D.

BY WILLIAM ALLEN, D. D.,

OF NORTHAMPTON

BOSTON:

PRESS OF T. R. MARVIN, 24 CONGRESS STREET.

1848.

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Dec. 15 1869

To Rev. WILLIAM ALLEN, D. D.

AT a meeting of the Second Parish in Dorchester, held immediately after divine service this day, the undersigned were appointed a Committee to request a copy, for the press, of the Historical Sermon, delivered by you this afternoon, on the occasion of the Fortieth Anniversary of the gathering of the Church of the late DR. CODMAN.

In the discharge of this duty, permit us to say, that every thing relating to our beloved Pastor will be received by us as matters of great interest. We therefore ask your compliance with our request the more freely, knowing that this labor of love has been performed at his special solicitation.

With sentiments of the highest consideration and respect,

We are, Dear Sir,

Your obedient servants,

MARSHALL P. WILDER,
CHARLES HOWE,
JAMES C. SHARP,
} COMMITTEE.

Dorchester, January 2, 1848.

To Col. MARSHALL P. WILDER,
Deacon CHARLES HOWE, and
Mr. JAMES C. SHARP,
} Committee.

GENTLEMEN,

In compliance with your request, as the Committee of the Second Parish in Dorchester, I send you a copy of the Historical Discourse, delivered yesterday, at the solicitation, in the time of his sickness, of my dear Friend, your late beloved Pastor.

With great respect, I am, Gentlemen,

Yours, &c.

WILLIAM ALLEN.

Dorchester, January 3, 1848.

DISCOURSE.

DEUTERONOMY VIII. 2.

AND THOU SHALT REMEMBER ALL THE WAY WHICH THE LORD THY GOD LED THEE THESE FORTY YEARS IN THE WILDERNESS, TO HUMBLE THEE, AND TO PROVE THEE, TO KNOW WHAT WAS IN THINE HEART, WHETHER THOU WOULDEST KEEP HIS COMMANDMENTS OR NO.

WHEN Moses, after conducting the children of Israel forty years through "the great and terrible wilderness," and bringing them to the borders of Canaan, was near the close of his life and in sight of the promised land, he gave them his last admonitions and counsels. He made a recital of God's dealings with them,—of his signs, and mighty wonders, and great deliverances; of his statutes and commandments, as well as of their own waywardness and rebellion,—and then exhorted them to obedience by the dread of his fearful judgments, if they should prove perverse; and by the promises of rich, inestimable blessings, if they should have respect to his holy laws.

It was the intention of your late beloved Pastor, had his life and strength been continued,—on this day, the first Sunday after the end, yesterday, of forty years since the organization of this church,—to deliver to you a Commemorative Discourse from the very text which I have read to you; reminding you of the kind providences of God towards this church and society, and exhorting you to the obedience of faith. While recently on a visit to him in his sickness, he asked me to perform this service in his stead.

I could not refuse a compliance with his request, for he was my early and highly esteemed friend, some years before this church was formed; and he was pleased to say, that I was well acquainted with the particular historical events, in which he felt an interest, and to which some allusion might be properly made on this occasion. It is, however, with great diffidence that I undertake this service; and I shall need all your candor, while I attempt, imperfectly, to supply the failure, which you all, in your afflicted hearts, most deeply deplore. His grateful remembrances, his tender sympathies, his heart of love wedded to his Christian people, his solemn feelings of responsibleness, his overwhelming emotions in the review of the past, and his glorious anticipations as to the future, I cannot indeed bring to you; but I will speak to you, as God shall enable me. And oh, that your beloved Pastor may speak to you this day, from his coffin and his tomb, with greater effect than if he now stood before you.

Yet am I encouraged to address you by the

consideration, that I am myself, as it were, *a son of Dorchester;* for I have recently discovered, with great satisfaction, that I am able to trace my paternal and maternal ancestry to four of the early and first settlers of this town.

This Church is of most honorable descent, being a colony from the old church of Dorchester. As "the works of the Lord are great, sought out of all them who have pleasure therein," and as his dispensations in respect to the early settlement of New England are most worthy of remembrance, may I be allowed to give you a short historical account of this ancient town?

In Massachusetts, as distinct from Plymouth colony, Dorchester is the third settled town, being next after Salem and Charlestown. Religious intolerance in their native country, induced the fathers of the town to resolve upon emigrating to this western wilderness. They were first gathered into a Congregational church, early in 1630, at Plymouth, in England, with two pastors,—*John Maverick* and *John Warham*. After a passage of two months, they landed on Sunday, May 30, 1630, at Nantasket or Hull. The place of their settlement,—*Mattapan*, of the Indians,—they called DORCHESTER, after a town of the same name in Dorsetshire, whence some of them came, and in honor of Rev. John White, of Dorchester, who assisted in forming the church. Among the first settlers was Capt. Roger Clap, whose valuable Memoirs have recently been republished. "O, the hunger," he exclaims,

" that many suffered, and saw no hope in the eye of reason to be supplied, only by clams, and muscles, and fish. We did quickly build boats, and some went a fishing; but *bread* was with many a scarce thing, and *flesh* of all kind as scarce." Their houses were log houses with thatched roofs.

Mr. Maverick died early in 1636; and in the same year the church and most of the congregation, accompanied by Mr. Warham, removed to Windsor, in Connecticut.

A new church was formed in Dorchester, August 23, 1636, of which *Richard Mather* was chosen teacher, and remained such more than thirty years. He was a scholar and an eminent and faithful minister. In behalf of his brethren he drew up several important writings; as the " Discourses about the Church Covenant," and the " Answer to the Thirty-Two Questions." Our " Congregational Platform," adopted by the Synod in 1648, was formed principally from the Model, which he furnished. Having some estate of his own, he educated four sons, who were also eminent ministers :—*Eleazar*, the first pastor of the church of Northampton; *Samuel* and *Nathaniel*, ministers in Ireland and England; and *Increase*, minister in Boston, and President of Harvard College. Under the ministry of Richard Mather, in 1661, four of the members of the church " were dismissed to join with some others for the gathering of a church at Northampton," of which I am now a member.

Mr. Mather died in 1669. His colleagues for about two years each, were *Jonathan Burr*, who

died in 1641, and *John Wilson*, Jr., who was dismissed in 1651.

The next minister, for the period of nine years, was *Josiah Flint*, who died in 1680. His successor, *John Danforth*, died in 1730, aged seventy-eight. Several of his sermons, and some specimens of his poetry were published. His colleague and successor, ordained in 1729, was *Jonathan Bowman*, who was dismissed in 1773. His successor, *Moses Everett*, was minister from 1774 till his dismission in 1793. The late Dr. *Thaddeus Mason Harris*, the tenth minister of Dorchester, was ordained October 23, 1793. His death was within a year or two past, at an advanced age. It is unnecessary to say to you, that he was an amiable man, and a man of various learning, and a voluminous writer. It was after he had been the minister of the whole town for about a dozen years, that he lent his friendly aid to the organization of this Second Church.

About sixty families, residing in this part of the town, first united in building this meeting-house, which was dedicated October 30, 1806, the sermon on the occasion being preached by Mr. Harris, who also preached in the forenoon of the next Sabbath, November 2, in his own house, at the sacrament, a farewell sermon to the church members, whose purpose was from that time to worship in this place; and in the afternoon he preached to them in this their new place of meeting. These three sermons were published.

The proprietors were, for a time, undetermined whether to constitute a distinct parish or to remain

as a kind of branch of the old society. The church was organized January 1, 1808, the sermon being preached by the Rev. Dr. Pierce, of Brookline. This also was published. Between this period and the time of the settlement of your pastor, among the preachers here employed I may be permitted to say, that I was myself one, and that I delivered here nine or ten discourses; so that I was early conversant with the condition of this society.

Most happy am I to see here to-day faces, which I then saw, and who were willing to receive and welcome the truth of God, uttered by my youthful lips, and soon after by the lips of my friend. Of these, one is a respected officer of this church; among others, I do not deem it improper, but perhaps my duty to mention, were several young ladies, of discernment to understand the peculiar doctrines of the gospel, the lovers of divine truth; young women of faith and prayer, to this day the members of this church. They are indeed no longer young; but they have the same, though more matured intelligence, and the same warm, womanly heart of piety. God has proved them. They have been found in a great degree faithful; and, I trust, will be found faithful even unto death, and will attain to the heavenly crown promised to such,—a crown of glory, compared with which the boasted and resplendent crown of the young queen of our fatherland fades away into nothing!

It was, I believe, August 28, 1808, that my friend, your pastor, first preached in this house. He had recently returned from Edinburgh, where he

had prosecuted his theological studies. I had known him for ten years, for we were members of the same class at Harvard College, from 1798 to 1802. The death of his father, in 1803, was, through the mercy of God, the means of turning his attention from the study of the law to the study of divinity. In 1804 and 1805, he was a student of theology at Cambridge, where I also was residing as a fellow student, and preacher, and an officer of the College. There our early friendship was formed, arising from congeniality of pursuits and dispositions, from belief of the same great truths, and from love, as I think, to the same Saviour,—a bond of union stronger than death, enduring as eternity. At that time there was no theological seminary at Cambridge, though some advice was given as to study by the Professor of Divinity to those who consulted him. We therefore formed a little theological school of our own, which we called, in Greek phrase, "The School of Preachers." We preached discourses and criticized them.

A better school was sought by my friend in the capital of Scotland, whence, after two or three years' absence, he returned to commence his ministerial labors in his native State. After preaching here two Sabbaths, the church and parish, with great unanimity, invited him to become their minister. With much wisdom, he now wrote to them an affectionate letter, with the design "to enter into some explanations, which were highly interesting to him and them," and "to prevent future difficulties." He said, "Lest there should be a *doubt* on the sub-

ject, that he felt it his duty to declare his unshaken faith in those doctrines, that are sometimes called 'the doctrines of the Reformation,' 'the doctrines of the Cross,' 'the peculiar doctrines of the Gospel.' These doctrines he intended to preach, and it gave him pleasure to say, that his faith was the same with that of our venerable forefathers; particularly with that of the former pastors of the church in Dorchester, — Warham, Maverick, Mather, Burr, &c."

A committee drew up a reply, which was unanimously approved at a parish meeting, in which they say, that his communication "was received with pleasure and general satisfaction; that the writers venerate the principles of their forefathers, especially of the pious and worthy pastors of the church in Dorchester, and are happy to find Mr. Codman agreeing with them in sentiment."

In his letter of acceptance, your pastor said, in reference to an allusion of the committee to 'the promotion of peace and friendship among his people'— "the promotion of that peace, which is founded on true Christian principle, and not on carnal security; and of that unanimity, which is the effect of the general reception of evangelical truth, and not of indifference to religious opinions, will be the subject of my prayers and the object of my life. It will be my earnest endeavor, as far as consistent with the faithful discharge of ministerial duty, to promote peace and friendship among the people of my charge; to do all in my power to continue and confirm it among our sister churches and their pastors."

After this frank and explicit explanation of his views, he was ordained, December 7, 1808. Before the Council, which inducted him into the sacred office, he also made a distinct and full confession of the Orthodox, or Evangelical faith. The sermon at his ordination was preached by the Rev. Dr. Channing, on "the importance of a zealous and affectionate performance of ministerial duties." The following passages from this discourse are worthy of being remembered this day. "Christian minister, there is nothing in life or death, in heaven or hell, which does not call thee to be earnest and engaged." "The salvation of man is the leading object of the providence of God."—"For this the Son of God himself left the abodes of glory, and expired a victim on the cross! For this the harmony of creation was disturbed, and stupendous miracles were wrought to attest the gracious promises of God. For this end a church has been erected, and its interests guarded amidst the convulsions of a sinful world. Heaven is gladdened by the tidings, that a sinner has repented. Angels are sent forth to minister to the heirs of salvation."—"Jesus is a glorious pattern of ministerial faithfulness."—"He saw his divine truth kindling a malice, fierce and unquenchable as the fire of hell."—"Christian ministers, look at your Saviour, and catch his patient, firm, and persevering zeal. Did I think that you needed other examples, I would direct you from your *Divine Master* to men like yourselves, to his apostles, the first ministers of his kingdom."—"Of all the frowns of Providence, perhaps none is more threatening

than the settlement of a cold-hearted, uninterested minister. His coldness petrifies all within his influence."—"To whom is he sent to preach,—to men of upright hearts, disposed to receive and obey the truth, which guides to heaven? "—"He is sent to a world of sinners, in whose hearts lurk idolatry, sensuality, pride, and every corruption."—"He sees immortal beings, committed to his care, advancing with rapid steps to the brink of an abyss, from which they are never to rise. And can he be unconcerned? Can he read of that fire which is never quenched, of that worm which never dies, and yet see, without emotion, fellow beings, with whom he sustains the tenderest connections, hastening forward to this indescribable ruin? "—"Negligent minister, look forward to the tribunal of God. Behold a human being there condemned, whom thy neglect has helped to destroy. In that countenance of anguish and despair, which might have beamed with all the light and purity of heaven; in that voice of weeping and wailing, which might have sung the sweet and happy strains of angels, see and hear the ruin which thou hast made, and canst thou yet be slothful and unconcerned?"—"Need I describe to you his anguish on that day, which will prove him a false, heartless minister of Jesus Christ,—which shall discover to him many souls lost through his neglect, —in which the searching eyes of Jesus shall be fixed on him with righteous indignation,—in which he shall hear the voice of the Saviour saying to him, 'Behold the inestimable souls, for which my blood was shed, which I committed to your care, but

which your negligence has helped to destroy. Depart with them, far from me, into everlasting fire.' Oh, scene of agony!"

Such were the words of Dr. Channing. With these solemn and awful warnings and exhortations ringing in his ears, and with his own previous congenial impressions and dispositions, the youthful pastor of this church entered upon the duties of his office a little more than thirty-nine years ago. How could he do otherwise than preach with all plainness and good fidelity the leading and precious doctrines of the Gospel—the sublime truths of the religion of Christ—without the knowledge of which the human mind is dark, and the depraved heart will remain in its depravity, and the immortal soul will be lost? What he conceived to be the great truths of the gospel, may be evident by repeating to you a few words from an ordination sermon, preached by him in early life, on 'speaking the truth in love.'

"The two great truths," he says, "which the minister of Jesus will labor to impress upon the minds of his hearers, are the miserable condition of sinners, and the ability and readiness of an almighty Saviour to save to the uttermost all, that come unto God by him."

"By the truth, as it is emphatically called, in many parts of Scripture, is usually intended the glorious and wonderful plan of salvation by a Redeemer."—"The truth, which it is the duty of ministers to preach, is one harmonious whole. Commencing with the fall of man, and even looking back to the purposes of God before the apostacy, it

extends to the completion of the wonderful plan of redemption,—to the final and eternal retribution of our fallen race,—to that eventful day, when the Son, having finished his mediatorial work, having brought many sons unto glory, and justified the sentence of Jehovah in the punishment of the finally impenitent, shall deliver up the kingdom to God, even the Father, that God may be all in all." He enumerates among the great doctrines, "the fall of man, and the consequent depravity, corruption, and condemnation of his posterity; the promise, advent, and work of a Saviour; his divinity and atonement; the necessity of divine influences to renew and sanctify the heart; the doctrine of justification by faith; the everlasting happiness of the righteous, and the eternal punishment of the wicked."

"The minister of Jesus, who 'speaks the truth in love,' will carefully avoid every thing that is calculated unnecessarily to wound and irritate the feelings of his people. When called to reprove, it will be with the affection of a father, and not with the severity of a master. While exhibiting what he believes to be the truth of God, he will neither claim nor exercise dominion over the faith of others. 'To the law and to the testimony' he will cheerfully appeal, as the only infallible standard of faith and practice."

"Penetrated with the love of Jesus, he will entreat and beseech sinners to be reconciled to him. He will not count his life dear unto himself, so that he may finish his course with joy, and the ministry which he has received of the Lord Jesus to testify the gospel of the grace of God."

The pastor of this church toiled for about a year in quietude and with great acceptableness and success. But the three following years were years of anxiety, controversy, and trouble. If it were proper, yet there is not time for me to enter, with any degree of minuteness, into the affairs of this period. In the brief allusion, which from a sense of duty I may make to them, I trust I shall say nothing which need give offence to any mind. My only design is to vindicate my friend and to illustrate the wise and holy providence of God. They, who wish to read a full history of things, are referred to papers printed in 1812, entitled, "Proceedings of the Second Church and Parish in Dorchester."

Although the controversy which sprung up, originated perhaps in the dislike, on the part of certain members of the parish, to the great evangelical truths which your pastor faithfully preached and earnestly enforced upon the conscience, yet it assumed the ostensible form of a question, whether he had the right of refusing to exchange pulpits indiscriminately with the neighboring ministers, with some of whom he did not agree in religious sentiment, and whose teachings he did not think would be profitable to the souls of his people. At a parish meeting it was voted, that he "be requested to exchange with the ministers who compose the Boston Association." His reply was in perfect accordance with his reserved rights in his letter accepting his call, that he could "not pledge himself to exchange with any man, or any body of men, whatever." In consequence of this reply, the parish voted, by a

small majority, that the connection between them and their minister, " become extinct." This of course was not in itself an effective measure. In the progress of the proceedings at this period, seventy-three male members of his parish presented to him an affectionate address, in which they said, " Nearly all your parishioners appear satisfied with your performances, and acknowledge you have conformed to the doctrines and principles held out to us in your communication, previous to your ordination ; and the foundation of the difficulties professedly is your declining to exchange ministerial labors with the association of ministers to which you belong." They also acknowledge, that the right was vested in him, " by the custom of ages, to decide in respect to exchanges." This was followed by an address, admirably written, from one hundred and eighty-one female members of his parish, which must have been most consoling and refreshing to his heart. They say, " We, beloved sir, when you were settled as our pastor, echoed the voice of joy that proceeded from our husbands, fathers, brothers, and friends ; and, although we could not become public advocates for your settlement, the eye of approbation disclosed the happiness of the heart. The power of sympathy has never been denied us ; the virtue of sincerity we hope is not withheld. With affectionate sympathy and Christian sincerity, we beseech you to bear up against the host of troubles that beset you, and, like a good soldier of Christ, having on the whole armor of the gospel, we hope you will fight manfully, and come off conqueror and more than conqueror, in this important conflict."

Yes, noble-minded women, through your sympathy and prayers, and the divine blessing, he did fight manfully, and came off conqueror; and he has remained with you nearly forty years,—till now, his body sleeps in the grave, and his spirit has gone, as I am persuaded, to the rewards of the good soldier of Jesus Christ.

These women added in their address, "You have this consolation, and our hearts gratefully bear witness to the truth, that your preaching has not been in vain, but that, by a blessing attending your faithful and affectionate administrations of the word, many of us have been awakened, comforted, animated, and strengthened."

Eight months after the parish had declared "the connection extinct," they requested a mutual council, which met October 30, 1811, composed, one half of ministers and delegates selected by the pastor, and one half of ministers and delegates selected by the parish. All other questions being deemed of little consequence, the grand question was, whether the parish had just cause of complaint on the ground of the pastor's neglecting to exchange ministerial labors; and on this question the council was equally divided, and they were dissolved, leaving the state of things unchanged. After a period of six months, a second mutual council was convened, May 12, 1812. On the question as to the expediency of the dismission of the pastor, the council was equally divided, with the exception of the moderator, who had a casting vote; and he decided in the negative, but at the same time expressed, as the ground of

his vote, his belief, that the pastor "would open a more free and liberal intercourse with his ministerial brethren, and thus remove the only objection alleged against him, and the only reason urged for his dismission." It is worthy of remark, that this council unanimously agreed in saying, "while they view it an important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind, they are sensible that this right ought to be exercised with prudence and tenderness."

The difficulties were not yet ended. The parish persisted in their complaints as to the matter of exchanges, and the pastor persisted in the maintenance of his acknowledged rights and in the refusal of a pledge of indiscriminate exchanges, although he had, consistently with his own principles, exchanged with two out of a certain number of ministers mentioned by the parish.

But matters soon came to a crisis. At a meeting, November 24, 1812, it was voted again by the parish to dismiss their minister. The next Sunday they placed another minister in the pulpit, with a guard on the pulpit stairs, so that your pastor was compelled to preach from the seat below the pulpit, and after preaching, retired with his congregation. The parish preacher then went through his services; and, retaining possession of the pulpit, and remaining in the house during a short intermission, he went through his afternoon services, when he and his hearers retired. Then the pastor entered his pulpit and performed the usual afternoon service.

This strange and unheard-of outrage was so revolting to the public sense of decorum, in the minds of men of all denominations and whatever their religious sympathies, that the opposers of your pastor annihilated by this step at once their own power, and gave to him the triumph. They soon agreed to sell their pews and to retire from the parish. And thus was the pastor left perfectly free on the subject of exchanges; and the parish now voted as follows: "As it is the important privilege of the Christian minister to regulate his exchanges with his brethren according to the unbiassed dictates of his own mind and conscience, we think it expedient that the parish should agree, that Mr. Codman should not be confined in his exchanges, the advice of any council or member thereof notwithstanding; as the advice that was given was upon the expectation, that the disaffected were to continue active members of the parish, which is not now the case; and that the exercise of this privilege shall not again be made the subject of complaint before an ecclesiastical council in this parish."

Thus ended this unpleasant but very important controversy. Your pastor, supported by a noble body of friends, waged a weary battle of three years; but he fought wisely, and manfully, and prayerfully, and he achieved a triumph and established his right, and the right of his brother ministers, and for thirty-five years enjoyed it without disturbance. "Freedom to worship God," brought the fathers of Dorchester to this wilderness; and the eleventh pastor of Dorchester, by maintaining the freedom of the

ministry as to exchanges, will be held in honor in future ages.

I have made this recital from a strong sense of duty; but not to awaken a single angry feeling, or a single emotion of unkindness. Your pastor cherished only good will towards those with whom he was once in controversy; indeed, he had the happiness to receive back into his fold some who went astray from it, and to impart to them the consolations of the gospel, as they died under his ministry.

This triumph as to the matter of exchanges is something; but, my friends, it is nothing in itself *to you*, independent of peculiar circumstances; it is nothing to you in comparison with another thing which it involved, and that is, the security to you and to your children of the preaching of that pure and holy truth, by which your souls may be saved. Had the opposers triumphed, had your pastor been defeated and turned away, and had this society settled down on a different system, I will tell you what I think as to the result. I think you might have had a preacher, who would have discoursed to you about the dignity of human nature, and the duties of self-respect and the cultivation of virtue; but who would not have 'touched the sore and ulcerous place' in your heart; who would not have told you that you were a sinner, depraved and ruined, and would not have called you to repentance, nor exhorted you to abase yourself in the dust before the throne of God and to supplicate his mercy; who would not have told you that you can be saved only "by the washing of regeneration and the renewing of the Holy Ghost."

I think you might have had a preacher, who would have discoursed sweet words to you concerning liberality and charity, and the progress of light, and exemption from bigotry, and freedom from the dark and horrible doctrines which shrouded the minds of our fathers; but who would not have taught you the soul-saving truths which Christ and his apostles communicated from heaven, and which, in every subsequent age, have been understood and received by all the true followers of Christ.

I think you might have had a preacher, who would have spoken to you of the pure and holy example of Jesus, and of his death, as a martyr to the truth; but who would have said nothing of his propitiatory sacrifice on the cross, nothing of his atonement, nothing of redemption by his blood, and who would not, in the words of your pastor, have "nobly resolved to know nothing among his people save *Jesus Christ and him crucified.*"

I think you might have had a preacher, who would have exhorted you to the performance of good works, in the hope that the God of justice would bestow upon you the rewards of virtue; but who would not have taught you, that "by the works of the law shall no flesh be justified," but that we are justified by faith only; and "therefore, being justified by faith, we have peace with God through our Lord Jesus Christ."

I think you might have had a preacher, who would have assured you, that God is too merciful and just to punish his frail creature in eternity for the sins of time; but who would not in all kindness

have exhorted you to "flee from the wrath to come," nor warned you, in the words of Christ, "not to fear man, who can only kill the body, but rather to fear him who is able to destroy both body and soul in hell."

I think you might have had a preacher, who would have enjoined upon you the various moral virtues; but who would not have taught them in their true source, as proceeding from *the love of Christ*, so that, as coming from this origin, the smallest act of goodness, as that of giving a cup of cold water to a disciple, *because* he is a disciple of Christ, shall not lose its reward; and who could not have exclaimed from the depths of his heart,

> ——— "O, thou bleeding Love!
> Thou maker of new morals to mankind!
> The grand morality is love of Thee!"

I think you might have had a preacher, dealing out to you his transcendental lucubrations, totally incomprehensible to his own mind and dark as midnight to the intellects of all his hearers; but who, though called a minister of the gospel, believed not half the Scriptures to be the word of God, and who understood not one of the great principles of the gospel of salvation.

I think you might have had a preacher, a scholar, gentlemanly in his demeanor, kind in his dispositions, who would have regularly ministered to you from year to year in the sacred office; but who would come under the description of "the blind leader of the blind, both falling into the ditch."

I think you might have had a preacher, respected

and beloved for many excellent qualities; but totally incompetent as a spiritual guide, as a steward of the divine mysteries, as a man strong in faith and mighty in prayer, in a word, as a faithful and successful minister of Jesus Christ.

It has pleased God to save you from the incalculable miseries of an incompetent and unfaithful ministry, the disastrous consequences of which are not to be calculated by any measures of gold and silver, nor to be estimated in duration by any measures of time. The frown of an angry Judge in the great reckoning day, the extinction of hope, the gloom of terrible despair, the gulf of perdition, the abyss in which the soul sinks for ever, the eternal wailings of hell,—these things on the one side; and, on the other side, a participation in the resurrection of the just, when the rebuilt body shall stand forth in the likeness of the Son of God; the approving, joy-giving countenance of the Judge; the rapturous sentence, "Come, ye blessed of my Father;" the ascent to the heavenly abode; the sweet fellowship of all the redeemed and of the unfallen; the presence of the Lamb, that was slain; the bliss of eternal purity; the vision and the taste of unimagined good; the songs of inconceivable rapture never-ending,—these things may teach you, by way of contrast, the different consequences of a faithful and an unfaithful ministry.

You have been trained to make these distinctions; you have been instructed in the truth by your pastor, in regard to whom I am happy to quote your own testimony in a report of a committee of the church

during the controversy, of which I have given a brief history. The report says :

" We have always regarded him, and do still regard him, as a faithful laborer in the vineyard of his Lord ; as a workman who needeth not to be ashamed, rightly dividing the word of truth ; as a conscientious minister of the New Testament, who watches for souls as one that must give an account ; and who strives, and labors, and prays for the salvation of his people. In his private intercourse with the members of his church and parish, we recognize the disinterested, self-denying, beneficent spirit of the gospel. We rejoice in saying, that we believe him to be remarkably actuated by this spirit ; that in his visits to houses of affliction, he is a minister of consolation ; that to those who are inquiring what they shall do to be saved, he is an affectionate spiritual counsellor ; and that in private dwellings as well as in the pulpit, on other days of the week as well as on the Sabbath, he is a blessing to his people.

" We have reason also to state, with devout gratitude to God, that we have reason to hope our pastor's labors have been attended with a divine blessing. Large additions have been made to our number under his ministry ; the attention of our youth has been directed to religion, and the fruits of the Spirit have appeared, as we conceive, in the increase of vital and practical piety."

This is high praise of the pastor in the early days of his ministry. I trust it was deserved then ; and that now, at the close of a long period of ministerial labors, it is not less deserved.

Indeed, among some resolutions of this church, adopted only two days ago, are the following :

" Resolved, That in the decease of the Rev. John Codman, D. D., the inscrutable providence of God has separated us from a friend, endeared to us and to our families in all the changes of life, during a ministry of thirty-nine years, and from a pastor faithful and successful in preaching the truths of a pure gospel, while he illustrated its spirit by the courtesy, philanthropy, benevolence, fidelity, piety, and true charity of a minister of Christ.

" Resolved, That it is a matter of devout gratitude to God, that the relation now dissolved by death, was constituted between us ; that he lived and died in the ministry of the gospel among us ; and that the fruits of his service remain a grateful memorial of a ministry, whose labors closed only with life."

At the same time, while your pastor is thus commended, permit me to say, that from conversation with him recently in his sickness, I perceived that he took not any praise and honor to himself. He disclaimed all reliance on his own merit, righteousness, and works. He cherished no thoughts of worthiness before God. He had been, he said, " an unprofitable servant." Even when allusion was made to his supposed possession of true and undoubted faith in the Son of God, as the Lord his righteousness, he was not over-confident, he only ' hoped ' it was so. Such was his humility. " He that humbleth himself shall be exalted." I doubt not that my friend is a monument of God's grace, and that he has passed away from his toils and

sufferings to the pure felicities, to the unimagined bliss, and the eternal glory of heaven.

It is now ten days since your pastor, after a ministry of thirty-nine years, was removed from the earth, on Thursday morning, December 23, at the age of sixty-five. Great has been the goodness of God in sparing him to you so long; in rendering him so faithful in communicating divine truth, and in all the duties of his office; in giving him a heart of tenderness and sympathy; in making him so successful in his toils, bestowing upon him hundreds as the "seals of his ministry and for the crown of his rejoicing."

And now, my beloved friends, while you "remember all the way" in which the Lord your God has led you these forty years from the beginning, and treasure up in your minds his wonderful goodness to you, let me dissuade you from any sentiments of pride. Say not within yourselves, "For our righteousness, and for the uprightness of our hearts," hath the Lord done these great things for us; for have ye not in many things offended, and been rebellious? Are ye not chargeable with many neglects in the sight of God; with many sins, for which ye should shed the tears of contrition? Have ye loved the truth as ye ought? Have ye obeyed it as ye ought? Have ye prized and improved your privileges as ye ought? Alas, for those who do not reform! Alas, for those who resist the strongest possible motives which can be addressed to the human mind, and who perish amidst a flood of light! But ye are yet among the living, and yet under the

sound of the gospel; and it is the design of all that I have said—of all the recital which I have made—it was the aim of your pastor's preaching—it is the great design of the gospel of Christ—it is the great design of all the providences of God, to lead you to the obedience of faith and to make you wise unto salvation. Then, "be ye holy, as God is holy; be ye perfect, as your Father also in heaven is perfect." Be ye men of uprightness and unshaken integrity. Be ye kind, charitable, benevolent, ready to every good work. Let an unforgiving temper be subdued in your breast. Weep with them who weep, and rejoice with them who rejoice. If God has claims upon you—claims to your supreme love and to your daily humble and grateful worship—then yield to these claims. To use the words of your pastor, in one of his printed discourses, "there can be no life of God in the soul without prayer; there can be no communion with God and with Christ, no fellowship with the saints, no intercourse with heaven." And let me also repeat his words, addressed to those Christians who forsake their closets: "If you value the peace of your own souls, if you value heaven, if you dread hell, go back and revisit your neglected closets. There pour out your souls to him 'who seeth in secret.' In *secret* confess all your sins."

Reverence the name, the Sabbath, the house of God. Be ye also the true disciples of Jesus Christ, relying upon his atoning blood, confiding in him for justification, and espousing his cause before the world; "for with the heart man believeth unto rigeteousness, and with the mouth confession is

made unto salvation;" and the Saviour expressly said, "whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men, shall be denied before the angels of God." In short, "let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

If such be the effect of God's discipline, and of the preaching in your hearing, attended by the power of God's Spirit, to lead you to obedience, to array you with all the Christian virtues, and to prepare you for that world, where all is purity, love, and eternal joy; then may ye exult and be filled with sweet anticipations of illimitable good.

What gladness must have filled the hearts of our fathers, when, after a few years, they saw this dreary wilderness, to which they came, changed from its dreariness, so as to become what Canaan was to the children of Israel, "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil olive, and honey;" and when "they had eaten and were full, and built them goodly houses and dwelt therein;" and when their herds and flocks were increased, and their silver and gold were multiplied? Truly they had reason to rejoice, as we have, in "the good land" to which the Lord their God had brought them.

But, my friends, if ye are obedient, what must be your exultation and joy, as ye shall pass over the stream of death and enter the heavenly Canaan, the land of repose and beauty, of richness and glory;

the place of everlasting rest; all difficulties surmounted, all discords harmonized, all imperfections and calamities left behind; a land, in which no inhabitant ever says 'he is sick,' and where no tear of grief ever falls from the eye, and no pang of separation ever tortures the heart; where a crown of glory shall be placed upon your head, and the treasures of inestimable good shall be held in secure possession; and where ye shall dwell in that holy city, of which God and the Lamb are the everlasting light?

What happiness must have filled the soul of your beloved pastor, when, a few mornings ago the pang of parting from wife and children was over, the dying struggle was ended, and his freed mind left his wrecked tabernacle of clay? What visions of glory must have opened to the view of his liberated spirit, as he found himself in the presence of his Saviour in paradise?

If you would meet him there, let that pure gospel, which he preached, be received into your understandings, and into good and obedient hearts; let that blessed Saviour,—whose atoning blood was the burden of his preaching from his first discourse in this pulpit, on the text, "For I am not ashamed of the gospel of Christ," till, as his last act, he presented to you, one month ago, the memorials of Christ's death,—be the object of your faith, of your admiring gratitude and love. So shall ye meet him in paradise, and be his "joy and crown of rejoicing in the presence of the Lord Jesus Christ at his coming!"

Farewell, my beloved FRIEND,—my early, best, and dearest friend,—till I meet you there!—for I believe I shall. And there may all this, your people, meet you!

In the great day of the coming of Christ, even the crumbled body shall be built up again. "This corruptible must put on incorruption, and this mortal must put on immortality." The darkened eye will then be rekindled, and will beam with eternal love. In the faith of this, your pastor, a few days before his death, as we rode together to a pleasant field a short distance in front of this meeting-house, said to me, "I intend to offer this field to my parish for a cemetery; and here I wish to lie in the midst of my people." He knew, that "in a moment, in the twinkling of an eye, at the last trump, the dead shall be raised incorruptible." And it was the great desire of his heart, that you and he, his children and your children, disenthralled, redeemed from the grave, might stand up together at the resurrection of the just!

"Blessed are the dead, which die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." AMEN.